

MR. NYLAND: So I want to say something about this new venture that we are going to undertake and gradually I would like to utilize Friday evenings for the purpose of developing a program of what we really intend to do with the little, little or the big barn in the country. And that today we have decided and made the first payment. So the barn is ours. Only there are certain payments that have to be made, you see it is like a baby that is paid on the installment plan. Why do we want to do it. The question is always is the city not good enough and if we want to develop spiritually why do we need the country, because theoretically, it ought to be possible to wake up in any kind of a condition and although we may be stimulated in the beginning by talking about it and trying to become clear about what we ought to do in order to try to work on oneself, but after that is settled and one knows it, all that is required to do it. And why can't we do this in the city. Of course it can be done only it is going to be extremely difficult. I don't know if you know much about city life or what in general is taking place at the present time in this country, and for that matter in different parts of the world. It's not that I want to dwell on it but I think it would be very interesting for all of us to hear a few statistics. I

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got them today, in the mail and it was very interesting because it was in line with what I wanted to say. It's one of the reasons why we should not stay here, not too long in this city because that is where the so called criminality is concentrated. I will read to you. It is from a letter that is sent out from a committee for the national council on crime and delinquents. It's quite a large organization and people are getting fed up with conditions as they are and this is just a short statement out of the letter. "Here are some facts about crime in America today. A forcible raid every twenty three minutes, a robbery every four and a half minutes, an assault every two and a half minutes, a car theft every minute, a burglary every twenty seven seconds." That's the kind of world we live in. Thank God we are not always in contact with it. At the same time it is concentrated in these centers of population we call cities. And there is without any question an atmosphere that is created by this kind of an attitude on the part of some. But you see how tremendous it is and this is what we call civilization. I'm not critical about it because it can be explained and it is only too bad that at the present time we are living in this kind of a surrounding and that something of that, somehow or other will rub off on you when you are too much in contact with it. And it

Will harm you without you knowing that you are being harmed, but it will be increasingly difficult, more and more difficult for people to live in an atmosphere, I say a little more concentrated in the city than in the rest of the country, but at least where at times you cannot get away from it and still it is then you wish to wake up and it brings up exactly the same problem, so much the more reason to wake up because what is there if you don't do something about yourself, if you don't in some way or other, establish a relationship between that what is this kind of life of which we are part and another form of life of which we also could become part but which has to develop and to which we have to pay attention and where we have tried to live more and more and to place the accent of ones life in that kind of surrounding and to become gradually impervious or at least not as much affected by these kind of conditions of industrial development, of seeking money, of living superficially and being satisfied with the least amount of energy spent and hoping all the time to get something for nothing. This is one of the reasons why I want to go out to the country in order to establish a unit in which there can be an atmosphere which will be conducive and by means of working together physically, and the accent will remain on that constantly, that we then will be able to create for ourselves, certain conditions

in which we can, to some extent at least, free ourselves from that what is now taking place and if we remain unconscious we will die with that and we will die perhaps with a curse on your lips that some how or other it has not been changed and the opportunitys that were work and could have been taken you have not taken. What is the purpose now of going out to the country and getting a barn and some land, to return to the soil you might say, at least to find out what Mother Nature can give you and not to rely on our industrial development which is still man made. There is a fight between Mother Nature and earth and mankind as a whole and sooner or later Mother earth that is the earth as a body will assert itself because the earth also has a task, a task to become a piano, and wherever that kind of a wisdom and that kind of a desire on the part of the earth resides, where it comes from, it is part of a total cosmic scale and mankind, belonging to earth is now interfering with the growth of earth and for that reason, some day and much sooner than you think there will be a kind of revolution, an inner revolution taking place in mankind at different places of the earth because the earth will want adjustment it is not going to be hampered by that, what is now, mankind as a whole and the form <sup>o</sup> life which is not answering to the purpose of what life should be and we will

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be duped by it, we will be part of it. You don't have to believe the dire prediction of earth quakes, it will take place in some form or other, not in the same way as you may think at the present time, we don't know very much about it and only that this general disturbance is going to take place some how or other and we will experience it, and it is like an inner civil war, it is that what will take place among people. Hate, disagreement, fights, bloodshed, killing, loss destruction. All of that will happen. For that reason it is obvious that if we can create something that can at least be independent and during the time that it can be in existence can actually give the opportunity for the development of man, of a few of us, maybe, up to the point where all these different events, experiences, will not affect us as much. They will still affect us because we will remain manifesting as human beings but at least, there will be a possibility of establishing, for oneself, an equilibrium that will give you then a chance, perhaps to have a choice, but in any event to be able to be a little bit less bound to earth. We aim at freedom in this kind of an attempt. The freedom from oneself, the freedom from that what are habits of the body, mostly. The freedom from that what is now binding us to this earth and the preparation in that sense that we then will be able to

face all kind of accidental events in the better sense that we now know and also that it will involve the preparation for dying. This you must understand and for that reason working together out in the country has to correspond to certain very definite rules, because you see it's not the first time that communities have separated out from the rest of civilization, or when, for instance in England ( ? ) ( ? ) the different attempts that have been made in France. All of that, affects we know, and all of them went by the board after some time, because they tried to be independent from the civilization in which they happened to live. And it is an utter impossibility. It doesn't matter what you try to do. Even if you go to an uninhabited island and could live on coconuts and a palm tree you would have to go without shoes, you would have to go without clothing. Even Robinson Crusoe was very happy when he found a trunk and was even happier when he found Good Friday. We are dependent on each other, we are dependent on circumstances, we are dependent on all the products of civilization has made for us. Any kind of building, any kind of nails and hammers, tools in general, all the different things that are needed, including cement, electric light, everything that we now so called, profit by and which of course we will have at the farm, because

naturally we are not living from the ground up. We start with something that we already bring, and that that what we now wear, our different ways of living and that what we are used to, to buy food at the supermarket. We cannot grow everything ourselves. We can not make leather out of cows that die a natural death. We still use money. We still have contact with the outside world. And this is exactly the way it should be. Contact with the outside world must remain. The farm is not a place to rest and it's not a place to have primarily a vacation and it's not a place to settle down. It's a place where activity will go on and that each activity regarding farm work in general, and that will involve a great deal as we gradually hope to build it up and as we not wanting to do any more than we can afford and that for that reason we will have to be quite selective and patient about establishing certain things that are possible within the means that are available to us and that nought will be bought unless it is needed. That in that kind of surroundings, all people who are there work voluntarily. No one will be paid for work done on the farm. Anything that has to do with that kind of activity has to be supplied by us to the extent that we can and to the extent that you have time. In addition to this every person who comes, of course, and profits by whatever the farm can give



as food, and I mean now ordinary food to be taken care of, will have to pay. How is one going to do it? By having a contact with ordinary life, professionally, in which ever way you want to choose and no one will work on the farm unless they can support themselves in ordinary life. You will be able to use whatever farm products we might make and they can be sold and in that way one can come in contact with that what happens in the outside world, for the outside world is needed in order for anyone who tries to work to test himself out and to see what is there in reality as far as what she calls his theory or what he knows about work, that it can be maintained, regardless of what the influences are from the outside world. Difficult as sometimes such a profession may be, and difficult as it may be for some people who are not as talented as others. But each person who comes there has to have, you might say, that kind of background and ability to maintain themselves independently of the farm. This is the reason, so that you equip yourself to be able to live ( ? ) and to the extent you can profit by the atmosphere created there, that then, maybe, you can live better in ordinary life, because you will try it to become or remain conscious or at least aware. On the other hand the farm will offer opportunities, we will have, gradually, some kind of equipment, maybe pottery, maybe weaving, maybe some



other kind of dexterity, being able to build, of course a garden, taking care of animals. In general all kind of things will be possible and there may be products that could be made for sale and that of course could produce an income for the person who is doing it. Not for the farm. Don't misunderstand me. Whatever is produced on the farm by people who become responsible for it will produce an income for them, because a person will not work when he is working for the farm in the same way as when he is working for himself. And this is the way he will equip himself for life. So that he can go out and does not need the farm any longer and then perhaps he can have chickens and sell eggs. The only requirement for that is whenever anything is produced with the farm as a means, the farm is entitled to nine percent. That is the least. It leaves out entirely what the conscience is of such a person and to what extent he feels that he has to support more but that belongs to gifts. That belongs to the proper attitude that one wants to maintain something that is worthwhile. It has nothing to do with the business arrangement for a person who is working for a living. If he earns his money outside, professionally, it's also up to him to what extent he can do two things. Spend his free time at the farm, to work there, to help to keep it up, to maintain it and how

much he can help contribute in the form of money. But that is an entirely different question from the nine percent. To what extent a person will want to help, it depends entirely on his own conscience and about that we'll have no judge. This question of every person working, you might say for a living, also applies to me. And I will also be engaged in some profitable business of which I also will pay nine percent for the maintenance of the farm. The reason for that is that I'm kind hearted and that therefore I may not be strong enough to tell a person that he is not wanted or not needed and that I put a little water in the wine and then my good heart will simply say ah well you know. But if I'm strict with myself, I can afford to be strict with anyone else. I want to say this in the beginning so that you have no misunderstanding about this kind of an attempt and you will see that only on this basis will there be a possibility of maintaining it in the right way because it is already then in contact with the outside world, and using the outside world for whatever possibility there exists and that a great deal of that kind of money that comes from the outside world because we can sell our talents to them means that we are dependent on it and remaining in contact with it that we lose, otherwise would lose our possibility of further growth. That is that if the contact did

not exist we could become a very nice little family of ingrown toenails and nothing I hate anymore than a person who gradually dies and loses his interest and must, of course, lose his self respect. We understand how this has to be done, very slowly. We cannot afford much. Most of it, of course, will be voluntarily supplied. Materials have to be bought. We cannot buy unless we have money. The obligation on all of us if you belong to this, if you wished it, is that you have to understand what your particular place must be. There will be teachers from us. Perhaps teachers who will spend a great deal of their time and maybe at the cost of their own professional work. In such cases they will be paid, but you see this has to be decided individually in each case. How to run it, how to do it, how to add, all the time to this kind of a program, because at the present time we don't know, we don't know very much. We are just starting, we have an aim that is quite clear. How to work it out is a day by day affair and maybe, in the experience that we get during that time we may even change our aim or the description of it but we will not lose the principal, that is, to create, if possible, an atmosphere which is furnished by all men who wish to become a man. As I said before, we will add more and more to these kind of statements. I would like it to be understood very well in the beginning so that you don't have any misapprehension

sion but when you understand it and then wish, you are a hundred percent welcome. We all, all of us who are there whoever might even start to live in the neighborhood in order to be able to come oftener or longer and then work from that place or find employment in that neighborhood, of course it's quite possible. I would advise poeple, to the extent that they can possibly do it, they do it. In order to clarify a little more what perhaps I have said before, we will continue with activities in town. I will go to town every week, but what day I do not know yet, perhaps we can maintain also this music even on Friday. Week-ends, of course, will be more concentrated with work there, we will also have music there if we can, with a piano besides movements, we will try to arrange it in such a way with all kind of possibilitys of what I, what I really used to but not until it has been proven that it is needed. For that reason I don't want to borrow money. I don't want any money to come from poeple who are not interested in these ideas. I don't want loans from the bank. The question of the mortgage has to be there and always will enable us with a small payment, but it is already in existance and it would be very difficult to pay it off now but that is simply a certain amount that belong, you might say to the possibility of buying the place as a whole. I have said before that all of what goes there belongs to all of us. It is not my property at all and I don't want it, and

I don't want any of that what is there, even if I sign my name to a paper and so called own it. I don't want any of it to belong to my estate. It is a group and it is for all of you. I'm only a little instrumental to try to get it started. What you have to build is for this generation as you are now, in order to enable the next generation of your children to live with ( ? ) in thier beginning from what you have started out and that you now work for that and to work for the possibility of creating something for the next generation, so that you at the present time can profit b/ that and then you will be able to grow. The meaning of Ashiata Shiemash was not to attract a hundred poeple, that was necessary in order for each one of them to attract another hundred, and in that kind of an attempt, that what were the first hundred had to do double work. They had to work on themselves and it had to become so clear that they could convince another, another person. Work for all of us as we sit here has to be so clear that you can educate your children or those of a younger generation than you are so that they in turn will belong to a group of poeple who know that in the present generation and in the future and in the industrial development as it is now, you might say b y extrapolation noticeable what direction it will go that there is a chance for them to continue at least to live in

a spiritual sense and free from conditions as they will more and more bind people to earth. This is the aim, this is the aim of this place. I'm not worried about us. I know we will continue to be there and there will be Work. I'm worried what will happen when you get a little older and when you get a little decrepid and senility starts to come in, and when you think that you can sit on your laurels and let someone else do it. That is what I'm worried about. And for one thing I hope that whatever will happen that that what will continue in you is your desire to wish to continue to live, and to live right and freely and not to crystalize too soon and that the only way by which you ever will remain young is that you are willing to sacrifice that what is needed in order to give you the freedom of youth. And to that I want to drink.

Many times I think about what can you take home, because there has to be something that registers in you and that you take with you and of course that you have to use, because only thinking about it will not help you and the feeling, a little bit of memory, is not enough, and what is it that actually can be of value, practical value, in application, tomorrow, the day after, the rest of the week. When you think of Friday, here we sit, maybe we like it,

maybe it's good to see each other, maybe it worked to make an attempt, but what? What out of it, what of it what will you, what will you take, what will stay, what will become your own. What can you take from all this. You have to consider that you know. You can take, of course, for yourself, when you are affected, a feeling, wishing. That is when the thought and the memory is recalled and at the same time the feeling appears by association, and the feeling gives you life. The thought will not give you life, not immediately. The thought only will give you life after you get into it and you see a logical sequence, and you see how one thing is connected with another, and you see how one thing can flow into another. That will give you a certain joy, like sometimes mathematical development or a logical kind of a reasoning or an essay that is built up from very simple beginning into a great craft. Many times that what we get with intellectual productions or are being published are much and much too involved because the men themselves are not clear and they have to invent new words that have no particular meaning, and then only for themselves and as a result the kind of a book or an essay gets so cluttered up that no ordinary person can read it because you have to learn a terminology that is completely foreign to you and sometimes it isn't even worthwhile to learn it. But your



feeling is different , your feeling is adaptable, it can really exist at all kind of different levels and poor is a man that has no feeling at all and I doubt very much that such a man exists because the feeling is his motivating force, thats his ( ? ), thats the way he faces the world, with his feelings, he covers them up and he doesnt always want to show it and sometimes his feelings get hurt and then of course he becomes within himself and he doesnt want to show it because he is afraid and still the feeling is the only thing that motivates and that gives him dynamic force. That is why the development of feeling in Work is so important. The feeling has to become an emotion of course, for various reasons, because it is a certain form of matter that as it gradually starts to vibrate, vibrates at a different rate . It will increase it's possibilities of overtones and the notes that are struck of an emotional kind, have already the overtones that in feeling we only go to two or three but in emotions they can go up to sixteen, and it is exactly those emotions that will count because they reach to Heaven. You don't reach Heaven with your mind and your body of course is left here. Your mind will need only to have a little bit of an ability to know in what direction to go but your feeling will help you to go, actually go. To put, actually, that what you

wish into a certain form of activity. But the difficulty is this, that we are never pure in feeling and that ordinary man is bound. Whenever we have a feeling, even of the highest kind, even that what borders on an emotional state, it always goes over into two directions. One or the other. Sometimes both because the feeling center happens to be in between the two other centers and it is associated with it, and therefore it goes over into physical and becomes an expression of a physical kind and we call it feeling. In the other side it goes over into explanation, of reasoning, of that what, almost you might say, if that weren't there the feeling had no right to exist, and this sometimes is quite good because sometimes the mind doesn't mind when it has to explain a feeling, but when the feeling has some substance and the mind doesn't agree with it then you have a very bad relationship, and this is meant by saying that the feeling and the mind have no contact because the contact between the two is so often opposite each other and there is constantly fighting and disagreement. It makes it difficult, there is this contact, but it is not smoothed out and a great deal of energy is lost. Even the highest kind of feeling that one is capable of, it is now feeling, and sometimes it borders on an emotional state. That's what I love. That what really I go out to, that I wish, for it's own sake to exist and

that I want an emotional content and an emotional quality and an emotional relationship. So often it goes over into ordinary sex, and I call it ordinary because it is physical only, it may be instigated by that kind of a feeling but it disappears very soon and then at the end there is not much left, because the body has to take it over and that is the sad thing, how can one keep feeling regardless of where it goes over into, regardless of its manifestation physically or even intellectually. How can emotion remain in existence because if we, if it disappears, if it is used up there is not enough either for the feeling to go over into an emotional state or for an emotional state to go over into a higher level of being, and this should be the ultimate aim of man, to have enough energy for that particular part of himself, which then can go away from earth and unite with God or at least with a higher level and establishes for him the freedom from this what is now manifestation of earth and what is also the ordinary logical reasoning. How will this emotion get enough energy, because it is obvious when the obstacles are in the way, like physical, like intellectual, they prevent emotion to be touched and moreover emotion is not complete as you know, and it is not in the proper place, also we know and it is dependent on whatever it can take and it has to be happy with whatever is there. Emotions

are fed by energies from the brain when the brain is conscious. Emotions are fed from air when taken in when one is awake. Emotions are fed because of the relief one does not have to manifest. These are three forms of energy that are available for a feeling and in the first place it will go over into an emotional state, a state of being emotional, a state of extending the emotional octaves, I've said before into three instead of one, what it is at the present time. It will extend from this earth to the next level of the planets, where an emotion belongs and where almost you might say it came from originally but now we have encased it in this body and it stays there and in the third place that what can feel it is that what is then made as a wall constructed between the head that is as consciousness and the emotional state which is conscious. It is a construction, it is a building of a new road. The old road between feeling and mind is chaotic, there are many pitfalls, ( ? ) temptation, they call constantly into the temptation of fighting it, there is constantly obstruction, constantly not agreement and so I decide to build a road, a new road constructed through all kind of debris which has to be removed of course, our habits, our cliché's our natural inclination. Like we construct a highway, a four lane highway and we remove all the different things and we make it as straight as we can it is not an easy job and it is not so nice because we lose nature and so we lose in our develop-

ment also many manifestations where we are tremendously proud and where we are almost too much at home with it and that what we cannot spare because we are too attached to it. This is the construction of a new road, the machinery is oiled by means of handling. It will help at that time, that that what is now constructing this road has to be oiled up sufficiently that it will not stop, that there will always be enough to do the job and finally reach ones heart. You see it has to start from somewhere in the mind, it has to start where "I" realizing that the mind by itself can never reach God and it needs a means and it calls into existence the architect, the architect is magnetic center. Little "I" asks for consultation in order to project this road toward ones conscience, the architect is life, the architect knows that it has to leave this body and it knows it must find a way for freedom and it knows also that when this conscience can be built in accordance with these kind of rules, that there is no friction and that the total amount of energy with them is available for ones conscience really to grow up towards God and to ask, you might say, Gods advice how to conduct ones life. It is that process, it is that way how an emotion can learn to live it's own life as its own manifestation where it really belongs and where man then, having this emotion at his disposal is no

longer dependent on that what is ordinary logical forms of formulations and it is ordinary expressions and manifestations of the physical body. When it once can stand by itself, when this emotional body can free itself, the slow process in freeing, because when it once, you might say starts to develop in its own, having a body and having all the different organs needed for the maintenance of the body having in it this wish to live, this realization helped by whatever the brain that is the consciousness can give it of an insight for an understanding of the surrounding and insight within oneself of the configuration of ones heart that then this emotional something has to function in a rhythmic way constantly but patiently, and all the time furnishing the handledzin for the circulation of the kerdjanian body so that that ultimately grows up to the full octave and that all that will be needed afterwards is a freedom from that to go over and to be led by God into the rest of the universe.

Therefore I say, what can you take of feeling, a feeling which to some extent touches you and with which you, to a certain extent are familiar and of which you should never be afraid, not ashamed when you are by yourself that sometimes you see the possibility for yourself and you see what is really needed for yourself, you have to work, there is no doubt, there is no other way, there is nothing thats going to be given in this universe, all this is a question of balances, all the time we give and take, a giving and a sacrifice, a giving and a leav-

ing, a growing and arising. All the time these balances, this constant equilibrium that takes place as long as there are forms between forms and which ultimately is dissolved in that what comes from an equilibrium when all forces have been satisfied and it has become one. It only will become one when the direction of the equilibrium is not anymore in its own linear center but when something has been erected perpendicular to it which we call the neutralizer of an equilibrium and because of which as a result of that what takes place between two forces starts to furnish the bridge towards a higher level of being.

Nothing is too small to feel for you begin with love for yourself in the proper way expressed a gratefulness for your existence, you end up with love for God as devotion to the totality of all beings of which you become part. Have a good week.